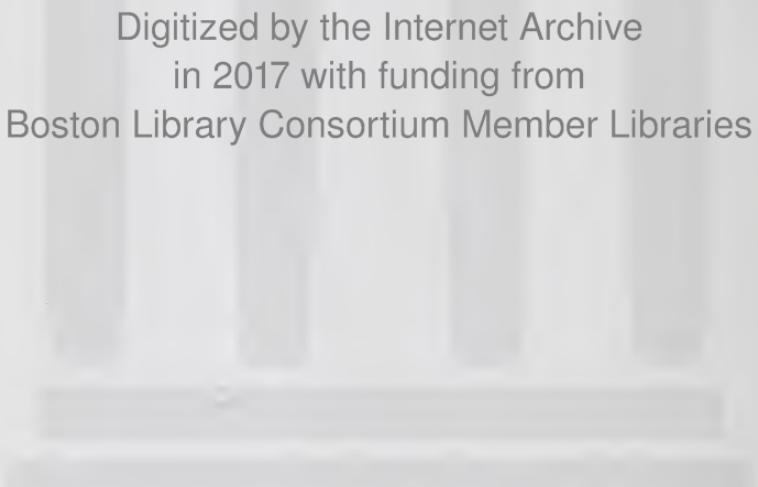


THE
RITES & CEREMONIES
OF THE
VISITATION OF PARISHES
AND OF CONFIRMATION

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THE
Rites and Ceremonies
OF THE
Visitation of Parishes
and of Confirmation
BY
REV. E. J. QUIGLEY

*Author of "The Divine Office: A Study of the Roman Breviary,"
"A Book for Altar Servers."*



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Dedication

To the honour and memory of Blessed Oliver of Armagh, who in days of peril travelled far and often to administer the Sacrament of Confirmation to the stricken children of his land.

INTRODUCTION

THIS book is an attempt to make plain and easy the rites and ceremonies for the visitation of parishes, the ceremonies of Confirmation, the absolutions of the dead and the ceremonies for assisting a bishop at Low Mass.

Existing manuals give the ceremonies without detail, the first words of the psalms and none of the musical settings for chanters and choir. All these are given here ; and it is to be hoped that the result of my labours may be good and perfect ceremonies and chant in the day of visitation.

Young priests may welcome this work ; but older men may say with the sage :—

“ ἐγώ μὲν, ὥναξ, πρεσβύτερός τε ἥδη εἰμὶ καὶ βαρὺς ἀείρεσθαι σὺ δέ τινα τῶνδε τῶν νεωτέρων κέλευε ταῦτα ποιέειν.”—Herod, iv. 150.

E. J. QUIGLEY.

Rockcorry, Co. Monaghan,

Feast of the Ascension, 1923.

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THE RITES & CEREMONIES OF THE VISITATION OF PARISHES AND OF CONFIRMATION

THE work of visitation is one of the most important duties of a Bishop. The Venerable Bartholomew of the Martyrs calls it *anima regiminis Episcopalis*.

St. Charles Borromeo in his First Provincial Synod declared that, *inter Episcopalis officii munia praecipua est, et ad salutem gregis maxime necessaria, Visitatio*.

The Ordinary should himself make the visitation unless he be impeded for some grave reason. “Patriarchs, primates, metropolitans and bishops shall not fail to visit their respective dioceses either personally, or, if they be lawfully impeded, by their vicar general or visitor; if unable, on account of its extent, to make the visitation of the whole diocese annually, they shall visit at least the greater part of it so that the whole shall be completed within two years, either by themselves or their visitors”—(*Con. Trid. Sess. xxiv, c. 3 De ref.*). “The principal object of all visitations shall be to lead men to sound and orthodox doctrine by banishing heresies, to maintain good morals, and to correct such as are evil; by admonition and exhortation to animate the people to religion, peace and innocence, and to put in vogue whatever else may be dictated by the prudence of the visitors for the benefit of the faithful, as time, place and opportunity shall permit”—(*Con. Trid. ibid., Codex Juris Can. 343*). From the earliest ages visitation by bishops was a law of the Church. In some countries, owing to wars, persecutions, or laxity such visitations ceased to be general, especially in the century preceding the Council of Trent; and many of the deplorable happenings of the Lutheran revolt are traced to

the complete or partial cessation of episcopal visitation of parishes. Hence the strict warning for annual visitation in the Tridentine decree. In these islands episcopal visitation takes place every three years. The *Codex Juris* binds bishops to visit the parishes yearly in whole or in part, “ ita ut saltem singulis quinquenniis universam vel ipsi per se vel, si fuerint legitime impediti per Vicarium Generalem, aliumve lustrant.—(*Can. 343*). A bishop may visit a parish as often as he deems it useful or necessary.

A bishop in his visitations may take with him two canons from his Cathedral Chapter as companions and helpers—(*Codex Can. 343*). He and they proceed in their work of visitation in a paternal manner. A secretary is a useful member of the visiting body. Hence, a chancellor or secretary who has before him the replies to the numerous questions on the question sheet sent out by him and returned with replies filled in, previous to the visitation, is a very useful aid in visitation. Since, from the replies the Ordinary and he can see what particular subjects require a personal visitation. “ The bishop may, or may not, according to his discretion, send out schedules of questions to be answered in writing: these should be ready by the appointed day”—(*Salford, Synodus X*). Some detailed report from the parish priest dealing with persons, places and things of the parish should reach the bishop ten days before visitation.

Generally in these islands, the occasion of visitation is also the time at which the sacrament of Confirmation is administered. The Roman Pontifical deals with visitation as the principal item in the coming of the Ordinary to a parish; and contemplates the giving of the Sacrament of Confirmation as an adjunct. Priests and people sometimes forget or fail to understand the importance and the ends of visitation by a bishop and think only of the sacrament, its ceremonies, the preparedness of the children. The parish priest should explain the ends and the order of the acts at visitation, confirmation and the absolution or prayers for the dead, when announcing the edict or the notice of visitation.

EDICT AND NOTICE OF VISITATION

“ The Edict and Notice of Visitation sent to the parish priest is to be read or announced to the people at least at the principal Mass on the Sunday before the visitation, and is then to be affixed to the church door ”—(*Salford, Synodus X*). When the Ordinary arranges and appoints a day and hour convenient for the people, and for the children who are to be confirmed, it suffices if the day and hour be announced at the principal Mass on the Sunday previous. Authors advise pastors to explain to their flocks the ends for which episcopal visitations are held. The laity should be exhorted to meet at the church their chief pastor that he may know his flock and they, him. They should get notice that they may have an opportunity of seeing the bishop privately in the sacristy, schoolroom or other suitable place. Modern methods of travel make approach to bishops easy and speedy, so that conversations at canonical visitations are brief and few. But this having an opportunity of speaking privately to their bishop at visitation is an ancient right of the faithful. After the principal Mass on the Sunday on which the formal announcement of visitation and confirmation is made, the hymn *Veni Creator*, with versicle, *Emitte Spiritum* and response *Et renovabis* and prayer, *Deus qui corda* are sung or recited.

BEFORE THE VISITATION

The parish priest will fill up accurately and fully answers on the schedules of questions, if such be sent to him, by the bishop or by his secretary. This should reach the bishop some days before the day of visitation. If no such form be sent the parish priest must prepare a form dealing with the persons, places and things. Canon Law sums up the objects of the visitation as loca, res, munera, personas. Hence the bishop visits all persons in the parish, the clergy and Catholics who live in the parish.

“ The bishop will see each priest separately to inquire whether he possess the certificate of Ordination, and of

such various faculties he may have received ; whether he possess a copy of the Provincial and Diocesan Synods, which he is bound to observe, whether he have time for his own personal devotions (*cf. Codex Juris Canonici*), " Ut Clerici quotidie orationi mentali per aliquo tempus incumbant, Sanctissimum Sacramentum visitent, Deiparam Virginem Mariano Rosario colant, conscientiam discutiant "—(*Can. 125*), such as meditation, spiritual reading, etc., etc.; and whether there be anything to suggest for the better discharge of the duties and responsibilities of his state and position "—(*Salford, Synodus X*).

The bishop will also give the people individually an opportunity of seeing him in case they need to consult him, and he will receive them at a time and place arranged by him. He will also visit communities of nuns and communities of brothers—(*Codex, c. 344*).

He may visit also religious and pious institutions, such as an oratory in priests' house, primary schools, secondary schools, orphanages, homes for the destitute, homes for the aged, temperance halls and parish halls.

He examines the objects of divine worship, confessionals, fonts, holy water stoups, church seats, Stations of the Cross, the articles of the altar, such as Chalices, vestments, carpets, altar cloths, etc. He inquires into parish arrangements, times at which Mass is celebrated on Sundays, holy days, week days ; inquires about the hours for Confessions, the practice of frequent and daily Communion ; Sunday schools ; confraternities, etc., etc. He examines the books of the parish, baptism register, marriage register, confirmation register, register of sick calls, funeral register, school visitation register. He examines the book of parish revenues, that is, the book recording the income of the clergy ; also the book of parish accounts recording the income of the church or churches from endowment, gifts, subscriptions, etc. The Mass stipend book of a priest must be submitted for examination, too. All these books and documents, such as leases, rent receipts for houses and lands, rate receipts, receipts for moneys paid, for church purposes, *e.g.*, lighting, heating, cleansing, candles, etc.,

should be at hand in some arranged place in the sacristy or in the priest's house and with them the church bank book written up to date and with bank certificate as to credit or debit. The greatest care should be taken to have all these books ready. All may not be examined closely, but often the volume sought for by the visitor is missing or is not in order, and hence regrets, protests and excuses arise and alarm timid souls.

In that time-honoured, but now despised and defunct book, "Ceremonial according to the Roman Rite," by Baldeschi, edited by Rev. J. D. Hilarius Dale, the author or the editor prefixes a long list of things to be visited and noted, *Index observandarum in Visitatione Locorum*, the words :

"The bishop will notice, and his notary will describe, whether there be and of what sort, the things that follow . . ." and to help the memory of pastors I give the long list, which is an abridgment from Benedict XIII, Ferraris, Gavantus, *Praxis*.

OF THE HOLY EUCHARIST

Tabernacle—veils, how many ? Lining, corporal spread within. Ciborium—bowl, silver-gilt within. Processional canopy, veil of Ciborium, particles, fragments, renewed how often ? Key, silver-plated, lamp always burning, canopy for processions, pyx for sick, burse with cords for pyx, monstrance, lunette and box, humeral veil and cope, torches, steps used at Exposition.

OF THE BAPTISTERY

Font—water renewed twice yearly, Easter and Pentecost ; drain-shell or small pouring vessel ; holy oils ; salt ; white, violet stoles ; towels.

OF THE CONFESSIONALS

In a public place, pierced gratings, devotional picture, thick veil at door, lock, violet stole.

OF THE HOLY RELICS

Ambry with lock and key, lining of ambry, reliquaries, names, approbation, exposition.

OF THE ALTARS

High altar ; steps up to it ; altar-stone, sepulchre sealed ; wax-cloth ; altar-cloths, how many ? Crucifix ; candle-stick, altar-cards ; credence table and its vessels and covering ; bells ; obligations of Masses ; prayer cards ; servers' books, sacrarium.

OF THE CHURCH

Roof ; walls ; pavement ; windows ; doors, locks, keys ; bell-tower, bell, spire, statues, pulpit stoups. Titular of church ; Forty Hours' Adoration ; Stations of the Cross ; Charts of Erection of Confraternities ; cemetery, how arranged and kept ; cross of cemetery, pagan headstones (*e.g.*, broken pillar style).

OF THE SACRISTY

Lavatory ; towels ; prayers for vesting ; linens ; altar cloths ; corporals, purificators, finger towels, albs, amice, cinctures, surplices, communion cloths ; bread box ; bier and pall ; pictures ; cushions ; Missals, binding, new supplements, markers ; Ritual, Missal stand ; chalices, well gilded ; paten ; benediction veil, burse, thurible, boat, incense, monstrance, altar boys' soutanes, surplices, slippers ; safes, good make, large enough for vessels, documents, books ; prie-dieu ; chart with prayers before and after Mass (Latin). Vestments ; stoles ; maniples ; chasubles, green, white, red, violet, black, rose ; copes ; dalmatics ; tunics ; condition and receptacle for same ; vessel for washing corporals ; holy water vessel and sprinkler ; banners ; paschal candlestick ; violet coverings for statues ; canopy for processions.

OF THE REGISTERS

Baptism, confirmation, marriage, death—*Liber status animarum*—cemetery book, register of church goods, movable and immovable, account book of church, school visitation register, sick call register.

OF PERSONS

Name, age, date of appointment ; income ; obligations satisfied. Faculties, what and whence (e.g., from *Pia Unio*) ; ceremonies of High and Low Mass ; blessing font and Paschal candle ; Holy Week ceremonies. Administration of sacraments, Baptism (e.g., if in private houses) ; sponsors of same ; Confessions (where and at what times) ; First Communion classes, how many ? how many instructions ? Sick calls, attending dying (how many visits, daily, weekly) ; funeral Masses, cemetery service ; Law of residence—(*Codex Can. c. 456*) ; Mass, Sundays, holy days ; sermons ; catechism teaching ; evening services ; blessing of ashes, candles, palms. Holy Week services ; Missions and Retreats for Laity ; study of theology ; priests' library ; Church music, Vatican chant, vernacular hymns. Societies, beneficial (e.g., clothing poor children) ; Church societies (e.g., confraternities, sodalities, temperance).

OF THE SCHOOL

Building—roof, walls, floors, doors, windows, condition of. Rooms, number and size ; pupils to each room ; ventilation ; light ; heat ; playground, lavatories, number, condition ; names and rank of teachers.

These lists seem formidable but they contain nothing which every fairly well organised parish should not possess. They may suggest much to pastors and must aid them in keeping their parishes in good form, ready for any visitor or visitors. They may be useful to visitors, aiding them in their work and helping them to hasten.

“ The bishop will notice and his notary describe,” said

the author quoted above. “A secretary to do the clerical work is generally in attendance. . . . The laws made should be enforced and an authentic account of the whole visitation should be preserved in the diocesan archives as an official record, as well as to enable the bishop in his visit *ad limina* to render to the Holy See an accurate account of conditions in the diocese.”—(*Catholic Encyclopaedia*, vol. xv—Visitation.)

The decrees made during Visitation may be given orally at the time, but it is ordinarily more convenient that they should be given briefly in writing—that one copy should be kept by the Rector in the Archivium of the Mission for future reference, and that another copy should be kept by the bishop among the archives of the Diocese.”—(*Bishop H. Vaughan, Salford, Synodus X.*)

The parish priest having attended to those *loca, res, munera, personas*, which are to be objects and subjects of episcopal visitation, will instruct his sacristan and altar boys in their duties, and as a step tending to comfort on the day of visitation, he should give the boys a few practices in the ceremonial of processions, of Mass served in presence of the Ordinary, of the duties and behaviour of boys at the absolutions of the dead, and at the conferring of confirmation.

The parish priest should provide the choir with the words and a copy of the melody of the antiphon, *Sacerdos et Pontifex*, or the responsory, *Ecce Sacerdos*, with the words and melody of the responses, *Et respice, Confirma hoc*, and with words and melodies of *Qui Lazarum, Libera me, Domine*. These require considerable and careful practice, and a priest should help in teaching words and melody and help in singing with his pupils at the function of visitation, confirmation, and absolutions. (See Appendix).

DUTIES OF THE SACRISTAN

1. The sacristan decorates the church for the coming of the bishop, at least the high altar should be specially decorated.

2. A small carpet must be laid just within the entrance door of the church and on it a prie-dieu for the bishop to kneel on. It is sometimes convenient to have a little table there on which rests a Crucifix, covered with a white silk cover, not a chalice veil. If there be a sufficient number of altar boys one should hold the lighted thurible and boat, one the holy water vat and sprinkler, and one the Crucifix covered as described above. Sometimes a band of altar boys is a hindrance, owing to lack of space, want of training, and their heedlessness. The processional canopy used on Holy Thursday should be ready and boys trained how to carry it over the bishop in the procession. Required: carpet, prie-dieu, holy water vessel and sprinkler, crucifix, lighted thurible and incense boat, canopy, altar boys.

3. On the high altar six lighted candles,¹ and if the Blessed Sacrament be reserved there, a burse containing a corporal and the key of the tabernacle, the bookstand is placed on the epistle side of the altar for the Pontifical if there be one. And the Pontifical (or this book, open at p. 26) open at the blessing in front of the door of the tabernacle. On the credence table should be the bishop's little candle-stick, three stoles, a white one and a black one for the bishop, the humeral veil and a white one for the parish priest for the opening and closing of the tabernacle. Two candlesticks. Type-written copies of the form of absolution, a copy of the Pontifical Pars III or a copy of this book. The bishop's mitres, crozier, amice, white and black stoles, should be on or near the credence table ready.

¹ We know from Innocent III (1198-1216) that in his time even on processional days "it was the practice in Rome at the Papal Mass to have only two candles on the altar"—(De Sacro altaris mysterio lib. 11, cap. 21). Honorius III (1216-1227) wrote: "It is to be noted that seven torches ought to be on the altar during Mass." Originally at the head of the procession accompanying the Pope from the sacristy to the altar walked the seven regionary acolytes of Rome bearing lighted candles which were ranged in a row *before* the altar." This explains the origin of the seven candles at a Pontifical Mass, and the origin of six in a High Mass not Pontifical.

"The promotion of the seven candles from the pavement to the altar table appears to me as a standing record of the early difficulties and shifts of papal ceremonials in the first and straight days of the captivity at Avignon"—(E. Bishop, *Of Six Candles on the Altar*).

4. A faldstool or chair should be placed *in plano* at the gospel side of the altar to be put on the predella when required. In front of the altar *in plano* should be placed a prie-dieu for the bishop to kneel on. It should be covered with a white covering.

5. The catafalque or black cloth to be laid on the floor before the function of absolutions of dead begins, should be ready.

6. All altar plate, altar requisites and vestments should be seen to by the sacristan before visitation and be in readiness for inspection.

The Roman Pontifical has pictures showing how a bishop approached a parish for visitation in mediaeval days. There we see him seated on a richly caparisoned steed surrounded by plumed equerries before the gate of a walled city. Cardinal Othobon in the Synod of London (1205) restricted the numbers in such retinues. “Quodcirca statuimus quod archiepiscopi parochias visitantes, pro diversitate provinciarum et facultatibus ecclesiarum quadriginta vel quinquaginta evectionis numerum non excedant; cardinales vero viginti quinque non excedant. . . nec cum canibus venatoris et avibus proficiscantur, sed ita procedant ut non quae sunt sua, sed quae Jesu Christi quaerere videantur; nec sumptuosas epulas quarent, sed cum gratiarum actione recipient quod honeste et competenter fuerit illis ministratum.” The days of retinue and hawking are no more and bishop visitors travel by modern methods.

The Roman Pontifical (Lib. I, cap. v) warns a bishop to have two masters of ceremonies in his Cathedral body and if it be possible to have two such priests as the Pontifical describes. It were a great service and a great comfort to parish priests if one of these form part of the visitation body. “Curabit ergo episcopus, ut duo, si fieri possit, de gremiis suae Ecclesiae, aspectu et statura corporis convenienti, et multo magis scientia et bonis moribus praediti, experti, et dociles ad ejusmodi onus assumantur, quorum *primus* vigesimum quintum saltem annum attingat . . . divinorum Officiorum ac Rituum Ecclesiasticorum assiduus,

et diligens perscrutator. Is erit in primis solicitus circa persona Episcopi, aliarum personarum dignitate, aut nobilitate praestantium, ut eis presto sit, si quid petant aut si qua de re admonendi erunt: ac nihilominus omnia circumspiciat, singulorum munia perpendat.

2. Quod autem erunt celebranda officia, *quae non ita frequenter occurunt*, et quae solemniori ritu, apparatuque peragi solent . . . per diem aut plures dies antea praesens videat, et intelligat, an omnia recte disposita, et ordinata sint, quae ad celebrationem spectat, nempe ad Ecclesia, Altare, Abacus, Sedes Pontificalis, Canonicorum, Magistratusque sedilia sint decenter apparata, ornataque, an caetera ad ipsius celebrationis actum necessaria, ut sacrae vestes, paramenta, et vasa candelabra, cere aliaque utensilia, sint suaequaque loco praeparata, et congrue disposita juxta normam et regulas . . . nec graviter aliquando cum viderit necessarium, etiam suis manibus, adjuvare ministros, ceterosque omnes, quorum opera uti oportebit; praemoneat atque instruat quos tuos opus fuerit, exhibitis etiam schedulis; si quid enim erroris accidat, aut incaute fiat, ipsi uni Caeremoniario imputari solet.

3. *Alter vero junior*, qui saltem in sacro Ordine sit constitutu praecipuam curam geret circa personam Celebrantis ac Ministrorum illius; cumque opus erit aliquos ducere, aut reducere, faciat id modeste et discrete, submissa voce, ac solu nutu, si fieri possit quaecumque agenda sint, demonstrans, non discurrat velociter, non caput volvat, aut manus jactet indecenter; caveat demum ne in sui actibus affectationis vitio notetur; sed quidquid aget, cum gravitate et congruenti mora, ac cum decoro corporis gestu, ita per agere curabit ut caeteris devotionem et reverentiam pariat, ipseque ab omnibus commendari mereatur; unus tamen alterius defectum cum opus erit, modestia, ac silentio corrigere, et supplere studeat; ambo simul convenient, antequam in ipso rei actu sint, praevideant quae sint agenda, ac onera inter se partiantur, concordesque sint, ne reprehendi ab aliis jure possint, qui docere et instruere omnes debent. Satius enim est unum, quam plures esse nisi fuerint concordes."

How really, accurately and fully these paragraphs composed in the year 1485 by Augustine Patricii and John Burchard (*vide* Dom Jules Baudot, *Le Pontifical*, p. 57 and *sqq.*) show the duties of masters of ceremonies and the methods by which they are to be fulfilled. Let us re-read the paragraphs and consider the careful wording : (1) *aspectu, statura corporis convenienti, vigesimum quintum annum, Rituum Ecclesiae assiduus, et diligens scrutator, intelligat an omnia recte deposita et ordinata sint, praemoneat ac instruat quos opus fuerit, . . . non discurrat velociter cum gravitate et congruenti mora, ac cum decoro cestoris gestu, etc.*

Hence, if such persons be in the bishop's train, the ceremonial work of pastors and their assistants is easy. But if such person or persons be not present at episcopal visitations and at parish confirmations, pastors must read, and have several practices with priests, sacristan, servers and choir.

A bishop visiting a parish in these countries arrives in out-door costume ; and a short time before the function begins, vests in purple cassock, rochet,¹ mozzetta,² pectoral cross,³ skull-cap⁴ and biretta.⁵ The master of ceremonies helps the bishop to vest.

¹ The rochet is an overtunic of fine linen and lace. It differs from a surplice in having tight-fitting sleeves. It possesses no liturgical character such as stoles, chasubles, etc., have. The name dates from the thirteenth century, its origin and use are ancient. . . . Originally it reached to the feet ; its present form dates from the seventeenth century.—(*Catholic Encyclopedia*).

² The mozzetta is a short cape-shaped garment reaching to the elbow with an open front, which may be fastened by means of small buttons ; at the neck it has a very small and purely ornamental hood. . . . It is not a liturgical garment, consequently, for example it cannot be worn at the administration of sacraments.—(*op. cit.*)

³ Pectoral cross. “ These articles seem originally to have been little more than costly ornaments upon which much artistic skill was lavished and which usually contained relics. . . . As a liturgical cross, and part of the ordinary episcopal insignia, the pectoral cross is of quite modern date.”—(*op. cit.*)

⁴ The zuchetto, “ the small round skull cap of the ecclesiastics. The official name is pileolus.”—(*op. cit.*)

⁵ The biretta. “ A square cap with three ridges or peaks on its upper surface, now commonly worn by clerics of all grades from Cardinals downwards. . . . The privilege of wearing some such head-dress was extended during the course of the sixteenth century to the lower grades of the clergy, and after a while the chief distinction became one of colour, the

A few minutes before the appointed hour the bells of the parish church are rung, *more festivo*. The parish priest and other priests and nine servers stand vested in the sacristy, and when the bells cease, these clergy and servers form in processional order, two by two, go out into the sanctuary, genuflect and go down the centre walk of the church to the principal door.

- Order* : 1. Server carrying small cross and silk veil on salver, and Thurifer with lighted thurible and incense boat.
2. Holy water carrier with vase and sprinkler.
3. Processional cross-bearer and acolytes with lighted candles on each hand side of him.

The staff is to be held with both hands so that the figure is well *over* the head of the bearer.¹ The cross-bearer and his companion acolytes should not make reverences, genuflections or bows, when engaged in this function.

Two candle-bearers walk on each side of the cross-bearer with lighted candles. They "carry their candles so that the one on the right has his left hand under the foot of the candlestick, his right hand round the knob or middle part of the stem ; and the one on the left, his right hand under the foot, his left round the knob"—(*O'Loan*, p. 24). They step together, heads erect, eyes looking at the candle flame. They should not gape nor stare.

4. The mitre-bearer and book-bearer step together. The mitre-bearer wears over his surplice a scarf of white silk about $3\frac{1}{2}$ feet long. It hangs like a stole, and when receiving and holding the mitre he puts the ends of the scarf over his hands. When not holding the mitre he keeps his hands joined at his breast, fingers straight, right thumb

cardinals always wearing red birettas and the bishops, violet. The shape during the sixteenth and seventeenth centuries was everywhere considerably modified. . . . It was formerly the rule that a priest should always wear it in giving absolution in confession, and it is probable that the ancient usage which requires an English judge to assume the 'black cap' in pronouncing sentence of death is identical in origin."—(*op. cit.*)

¹ The figure should be turned to the front in processions with a bishop presiding. In an archbishop's procession the figure is turned to face him.

over the left, his head erect and his eyes looking at his finger-tips.

The book-bearer carries the Pontifical. In carrying the book, the book-bearer keeps it as high as his breast, with the opening side next his left hand, both hands holding the lower edges, the book slanted and touching his breast with the top edge.

4. Two chanters in soutanes and surplices. Behind them form the clergy having their birettas in their hands and their service books or a copy of this book, ready to recite or sing in the procession, the *Benedictus*, etc.

5. The parish priest in surplice, white stole and cope and *Pontificale Romanum* or this book in hand.

The four canopy bearers vested in soutanes and surplices stand near the door of the priest's house or of the sacristy where the bishop vests, and wait until they receive a sign from the master of ceremonies who is with the bishop. They have their canopy ready, form up and raise up the poles. The confraternity of men wearing their regalia (medals, badges, etc.), stand about twenty yards from this door, ready to *lead* the procession when it is on its return journey. They leave room for the procession from the church to pass by and to form up near the presbytery or sacristy door.

When the procession down the church arrives at the principal door, the server carrying the salver which holds the covered cross stands with his companions, the thurifer and holy water carrier, and steps aside to the left to allow the procession to pass. When it has passed out, they take their positions in the places arranged and stand silent.

The other members of the procession go on to the door of the presbytery or sacristy where the bishop has vested and awaits them, and the cross-bearer and his companions fall in after the confraternity which leads the procession.

Procession returning :—

1. Confraternity.
2. Processional cross and acolytes.
3. Chanters wearing soutanes, surplices and birettas.

4. Priests wearing soutanes, surplices and birettas.
5. Parish priest in cope.
6. Bishop.
7. Mitre-bearer and book-bearer.
8. Candle-bearers.

During the procession the following canticle is sung or said, so that it may be finished just as the principal door of the church is reached.

Lucae I, g.

**Benedictus Dominus Deus Is-
rael, * quia visitavit, et fecit re-
demptionem plebis suae :**

**Et erexit cornu salutis nobis :
* in domo David pueri sui.**

**Sicut locutus est per os san-
ctorum, * qui a saeculo sunt,
prophetarum ejus :**

**Salutem ex inimicis nostris,
* et de manu omnium, qui
oderunt nos :**

**Ad faciendam misericordiam
cum patribus nostris : * et
memorari testamenti sui sancti.**

**Jusjurandum, quod juravit
ad Abraham patrem nostrum, *
daturum se nobis :**

**Ut sine timore, de manu
inimicorum nostrorum liberati,
* serviamus illi.**

**In sanctitate, et justitia co-
ram ipso, * omnibus diebus
nostris.**

**Et tu puer, Propheta Altissi-
mi vocaberis : * praeibis enim
ante faciem Domini parare vias
eius :**

**Ad dandam scientiam salutis
plebi ejus : * in remissionem
peccatorum eorum :**

**Per viscera misericordiae Dei
nostrri : * in quibus visitavit nos,
oriens ex alto :**

**Illuminare his, qui in tene-
bris, et in umbra mortis sedent :
* ad dirigendos pedes nostros in
viam pacis.**

Gloria Patri.

The members of the confraternity do not enter when they come in the procession to the principal door of the church. They walk past the door to allow the procession to pass in and wait till the procession is near the altar, when they enter and find places in the seats.

The people in the church kneel until after the bishop's

blessing, which will be given shortly after the bishop reaches the altar.

When the parish priest enters the church, he and the chanters and the priests' choir take off their birettas. The parish priest hands his to the boy with the salver. The bishop kneels and the parish priest takes the cross from the salver and hands it to the bishop to be kissed. The bishop then rises.

The parish priest—

- (1) takes the sprinkler from the holy water vase.
- (2) kisses it and the bishop's hand.
- (3) hands the sprinkler to the bishop and receives it back when the bishop has sprinkled those around. He puts it in the vase again.
- (4) The thurifer advances and opens the thurible, (which should be well lighted) and kneels, holding it high over his head.

The parish priest holds open the boat, takes the spoon, kisses it, and the bishop's hand and then, presenting the spoon, says "Benedicite, reverendissime Pater." If the bishop be a cardinal the parish priest says "Benedicite, eminentissime ac reverendissime Pater."

The bishop puts incense into the thurible, blesses it and hands the spoon to the parish priest who kisses it and the bishop's hand and puts it in the boat.

The thurifer rises. The parish priest takes the thurible—the servers holding the cope—steps in front of the bishop, makes a profound bow, incenses the bishop with three double swings, makes a profound bow and hands the thurible to the thurifer.

The bishop blesses the parish priest and the procession moves up the church.

The choir (either the parish choir or the choir of priests) sings the antiphon *Sacerdos et Pontifex* (See Appendix), or the responsory, *Ecce Sacerdos Magnus*. The choir should finish before the bishop reaches the sanctuary prie-dieu.

The cross-bearer and attendant acolytes enter the church and walk about six yards within and stand facing the altar.

While at this duty they do not genuflect or bow. When the bishop has been incensed they walk slowly up the church. They do not enter the sanctuary gate, but move to the gospel side to let the procession enter. They stand facing the altar until the bishop enters. The acolytes place their candles on the credence table and kneel. The cross-bearer places his cross against the wall on the gospel side.

The thurifer and boy with the salver, without rushing, take up their places behind the cross-bearer and at the gate of the sanctuary, enter, genuflect and go to the sacristy to prepare for the Mass which may be said.

The *chanters and choir* enter the sanctuary two by two, genuflect and take up their places on each side of the altar, at seats arranged, or in a line at the altar rails. They kneel. The parish priest enters the sanctuary, genuflects, goes *in plano* to the epistle side, ascends the steps and takes from the missal stand the Roman Pontifical or this book. When the bishop is kneeling on the prie-dieu at the middle of the altar the parish priest turns round to face the bishop and says or sings the following :—

Parish priest.	V. Protector noster aspice Deus.
Choir.	R. Et respice in faciem Christi tui.
P.P.	V. Salvum fac servum tuum.
Choir.	R. Deus meus sperantem in te.
P.P.	V. Mitte ei, Domine, auxilium de sancto.
Choir.	R. Et de Sion tuere eum.
P.P.	V. Nihil proficiat inimicus in eo.
Choir.	R. Et filius iniquitatis non apponat nocere ei.
P.P.	V. Domine, exaudi orationem meam.
Choir.	R. Et clamor meus ad te veniat.
P.P.	V. Dominus vobisecum.
Choir.	R. Et cum spiritu tuo.

Oremus

Deus, humilium visitator, qui eos paterna dilectione consolaris prae*ter*ende societati nostrae gratiam tuam ; ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum. Choir, Amen.

Having prayed thus the parish priest descends *in planum* by the steps at the epistle side, takes off his cope and gives it to one of the acolytes kneeling near who holds it until the bishop has given his blessing, when the cope is brought to the sacristy. The parish priest kneels amongst the clergy. A server puts an antiphonary on the book-stand open at the formula of blessing. The chanters and choir, after they have answered "Amen" to the prayer *Deus humilium*, sing the antiphon and versicle of the Titular of the church which will be taken from Lauds, if the visitation service be in the forenoon, and from Second Vespers, if in the afternoon.

The antiphon and versicle should be *at hand* in a Breviary held by the chanters and there should be no delay or searching for such oft-repeated, well-known words.

The bishop rises from his knees, goes to the predella, kisses the altar, goes to the epistle side and sings from the antiphonary placed on the book-stand, the prayer of the Titular (See *Acta S. Sedis*, Sept., 1906, nn. 3 & 4). The clergy answer "Amen." He goes to the middle of the altar and says :

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

Then, making the sign of the cross on himself, he says :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

Then, raising his eyes, extending and joining his hands, he says :

V. Benedicat vos omnipotens Deus,

and turning, makes three signs of the cross—holding his left hand on his breast saying :

Pat~~+~~er et Fil~~+~~ius et Spiritus ~~+~~ Sanctus.

At the first word the sign is made to the left, at the second in the centre and at the last to the right.

Choir : Amen.

The bishop may kneel at the prie-dieu for Low Mass.

Not to confuse matters and to keep in compact form, the prayers and acts of the bishop and parish priest are given above, without giving in detail the ending of the processionalists.

The bishop having arrived at the gate of the sanctuary, the carriers of the canopy raise up the poles to let the bishop enter. They do *not* enter but *quietly* fold the canopy and carry it to a place arranged, *e.g.*, to the sacristan at the door of the church.

The book-bearer and mitre-bearer enter and genuflect and kneel at the side of each of the bishop's chaplains.

Sometimes there is unseemly fuss looking for the antiphons and versicle of Lauds of the Titular. It is suggested that they be written here in pencil, some days before the function.

LOW MASS IN PRESENCE OF THE BISHOP

In small sanctuaries the bishop's prie-dieu may be removed from the centre of the altar to either the epistle or gospel side *in plano*. The bishop should hear Mass upon a kneeling stool placed before the middle of the altar, or on the epistle side, in order that the celebrant may commence Mass at the gospel side. But if the bishop, on account of the convenience of the position or from any other cause, remains at the gospel side, the celebrant may begin Mass at the epistle side or in the middle of the altar without danger of turning his back on the bishop.—(*Ceremon. Episcop.* lib. I, c. 30, n. 1; Merati *ibid.* n. 2, quoted by Zualdi, *Ceremonies of Low Mass*, O'Callaghan's translation, p. 123.)

If the bishop kneel on a prie-dieu at the foot of the altar, the celebrant comes from the sacristy carrying the chalice and wearing his biretta. He bows to the bishop without removing his biretta. The server bows also. He goes behind the bishop to the outside corner of the altar at the gospel side and stands; hands his biretta to the server and takes care not to turn his back to the bishop. He genuflects *in plano* to the Blessed Sacrament and goes up

the steps by the gospel side. When he has arranged the corporal, the chalice and the Missal he bows to the cross and descends by the steps at the gospel side to the place where he stood when removing his biretta. He turns slightly to the gospel corner and makes a genuflection (or a profound bow if the Blessed Sacrament be not present). He turns back and makes a profound bow to the bishop. Immediately he stands straight and looks towards the bishop to receive the sign to begin, and on receiving the sign, he stands erect, again bows profoundly and begins Mass, the server kneeling on the celebrant's left. The server kneels after the first bow or genuflection and remains kneeling during the time that the celebrant arranges the corporal, chalice and missal. His eyes look at the credence-table. He must remember not to turn his back on the bishop; and when going to move the missal or the veil he walks behind the bishop not before his face. After the Gospel he kneels at the epistle corner facing the wall of the gospel side. He genuflects behind the bishop during Mass. And at all other times when a server has to make a reverence to the bishop it is a genuflection.

In the Mass at the words of the *Confiteor*, *vobis, fratres*, and *vos, fratres*, the celebrant in presence of the bishop says, *tibi, Pater*, and *te, Pater*, turning to the bishop and bowing profoundly.

The server, as usual, at the words, *tibi, Pater*, and *te Pater*, turns slightly to the celebrant.—(*Rit. Celeb. M. tit. III, n. 8.*)

When the celebrant says *Oremus* after the *Confiteor* and before the *Aufer*, he bows profoundly to the bishop and then ascends, goes to the middle of the altar and continues Mass as usual.

When the celebrant has read the Gospel he does not kiss the Missal, but goes to the middle of the altar and waits until it is replaced on its stand.

During the reading of the Gospel, the bishop's chaplain or a Mass-server is in readiness to carry the Missal to the bishop. He carries it open and points out to the bishop the beginning of the Gospel just read, without making any

reverence. When the bishop has kissed the book, the bishop's chaplain or Mass-server receives it, closes it, genuflects to the bishop, carries it to the book-stand and opens it at the Mass which is being read—(*Merati*, p. 2, tit. 14, n. 21, ad. 6). The celebrant waits to continue the Mass, until the book is replaced.

After the *Agnus Dei* the server carries from the credence table—going up the steps at the epistle side—a small silver disc having a little handle to it, and a small linen cloth which lies beside it—to the celebrant. This article is called the *Instrumentum Pacis*. The server kneels near the celebrant's right hand and holds the article towards the priest and as high as the edge of the altar table. The celebrant, when he has said the first prayer before the *Agnus Dei*, *Domine Jesu Christi qui dixisti . . . digneris, Per omnia saecula saeculorum*, kisses the altar, joins his hands, turns to the epistle side and kisses the *Instrumentum Pacis*, saying, *Pax tecum*.

The server answers *Et cum spiritu tuo*, rises from his knees, goes down by the epistle side steps, wipes the disc with the small linen cloth and carries it to the bishop. He stretches out his hand near the bishop's face. The bishop kisses the disc, the server genuflects to the bishop and leaves the *Instrumentum* and cloth on the credence.

In giving the blessing at the end of Mass, the celebrant says, *Benedicat vos omnipotens Deus* and after making a bow to the cross, turns and inclines profoundly to the bishop, and raising his right hand blesses the people saying, *Pater et Filius et Spiritus Sanctus*, taking care to make the sign of the cross towards the part where the Prelate is not—(*Rit. tit. 12, n. 13*) ; and if the bishop kneels before the altar, the blessing is given to the gospel side.

At the end of the Last Gospel, the celebrant, without moving to the centre of the altar, descends the altar steps by the gospel side and stands with his eyes looking towards the credence table, in the spot where he started Mass. Here he says *De Profundis* and kneels to say the prayers, *Ave Maria*, etc. When he has said these prayers he stands up, bows to the bishop and waits till he leaves the sanctuary.

When the bishop has gone, the celebrant ascends the side steps, takes up the chalice, makes a reverence to the cross, goes down the centre steps, genuflects (or bows), takes his biretta, puts it on and goes to the sacristy.

THE VISITATION SERMON

“ The visitation sermon should be delivered after the Gospel of the Mass unless the bishop thinks proper to defer it to some more convenient day or hour of the visitation. When he preaches he sits on the faldstool or chair prepared for him, on the gospel side of the altar.”—(*Salford, Synodus X*, Appendix I.)

The bishop after Mass may proceed to examine candidates or he may prepare for conferring the sacrament, for granting the indulgence, or for the Absolutions or prayers for the dead. Circumstances may arise when it is necessary or useful to invert the order, but each ceremony is to be carried out accurately, and hence, herewith each is given in detail.

THE INDULGENCE

When the bishop is going to grant the indulgence he goes up to the platform of the altar.

A priest or a server says the *Confiteor*, making a genuflection to the bishop at the words, *tibi, Pater, and te, Pater.*

Confessionem

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaeli Archangelo, beato Joanni Baptista, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi Pater : quia peccavi nimis cogitatione, verbo et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanetos, et te, Pater, orare pro me ad Dominum Deum nostrum.

While the *Confiteor* is being said, the parish priest takes from the credence the formula of indulgence or this book, and goes up to the bishop’s right hand.

The candle-bearer takes the little candle, which is lighted, from the credence and stands at the bishop's left hand, having first genuflected to the altar and then before the bishop's face. The candle-bearer faces the people.

The book-bearer accompanies the candle-bearer from the credence, carries the *Pontificale Romanum* ready to open at the *Ritus et Formula absolutionis et benedictionis*. This is found in vol. II, near the end. He genuflects, with the candle-bearer, to the altar and to the bishop and ascends to hold the book before the bishop, who has faced the people. The bishop has to read from the book, so the book-bearer will remember to hold it up high, near the bishop's face.

Immediately after the recitation of the *Confiteor* the parish priest reads in a fairly loud voice :—

Reverendissimus in Christo Pater et Dominus, Dominus N. (Here the baptismal name of the Ordinary is recited) Dei et Apostolicae Sedis gratia hujus Sanctae N. (Here the name of the diocese is inserted) Ecclesiae Episcopus (Archiepiscopus) dat et concedit omnibus hic praesentibus quadraginta dies de vera Indulgentia in forma Ecclesiae consueta. Rogate Deum pro felici statu Sanctissimi Domini nostri (*Pii*) divina Providentia Papae (*Undecimi*) Dominationis suae Reverendissimae et Sanctae Matris Ecclesiae.

The translation given below is read immediately.

(N.B.—As a help to the nervous and the timid it is a counsel to write in, in pencil, the name of the bishop, the diocese, the Pope and the Pope's number.)

2. A bishop may grant fifty days and an archbishop a hundred days' indulgence—(*S. C. Indulg.* Aug., 1908). Although the publication of the Indulgence in the vernacular is not prescribed, as is the case with the Indulgence attached to the Papal blessing, still it is advisable to read it, that the people may know the intention and dispositions necessary for gaining it.

The most Reverend N. (insert bishop's baptismal name), by the grace of God and the favour of the Apostolic See, Bishop (Archbishop) of this holy Church of N. (add name of diocese)

grants to all the faithful here present an Indulgence of forty days in the usual form of the Church. You will, therefore, pray to God for the welfare of our Holy Father, N. (Pius, the eleventh) by divine Providence Pope, for his Lordship (or his Grace) the most Reverend Bishop (or Archbishop) and for our holy Mother the Church.

When the parish priest has read the words "our holy Mother the Church," the bishop's chaplain removes the mitre and the bishop reads from the book held before him. The clergy answer "Amen" to the prayers.

The Bishop : **Precibus et meritis beatae Mariae semper Virginis, Beati Michaelis Archangeli, beati Joannis Baptistae, sanctorum Apostolorum Petri et Pauli et omnium Sanctorum, miseretur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam aeternam.**

R. Amen.

The Bishop : **Indulgentiam, absolutionem et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.**

The Bishop's mitre is put on, he raises his eyes, elevates his hands joins them and says :—

Et benedictio Dei omnipotens.

He receives the crozier in his left hand, and says :—

Pat~~+~~ris et Fil~~+~~ii et Spiritus ~~+~~ Sancti descendat super vos et maneat semper.

R. Amen.

THE ABSOLUTION OF THE DEAD

The bishop goes to the foot of the altar. He vests in amice, black cope, black stole and mitre. Or he may wear simply a black stole over his rochet *not* over the mozzetta.—(See Martinucci T ii, p. 423, note). The second chaplain hands the vestments to the first who kisses amice, stole, maniple, and hands them to the bishop to kiss.

Three Mass-servers come from the sacristy with holy

water, sprinkler, thurible and boat, and Roman Pontifical ready to open at the form of absolution. They genuflect to the Blessed Sacrament and to the bishop. The thurifer and holy water carrier go to the bishop's right hand.

The bishop's chaplains stand beside him, *in plano*, holding his cope and ready to recite the *De Profundis* and the responses, the choir of priests joins in the psalm and in the responses.

The book-bearer stands at the centre of the altar *in plano*. When the bishop turns to the faithful, the book-bearer goes up and holds the book high over his head, so that the bishop may read from it.

The bishop, standing a little to the Gospel side, says :

Ant. Si iniquitates.

Choir continues the psalm.

Psalmus 129

De Profundis clamavi ad te,
Domine : Domine exaudi vocem
meam.

Fiant aures tuae intendentes
in vocem deprecationis meae.

Si iniquitates observaveris Do-
mine : Domine quis sustine-
bit ?

Quia apud te propitiatio est :
et propter legem tuam sustinui te
Domine.

Sustinuit anima mea in verbo
eius : speravit anima mea in
Domino.

A custodia matutina usque ad
noctem : speret Israel in Domino.

Quia apud Dominum miseri-
cordia : et copiosa apud eum re-
demptio.

Et ipse redimet Israel, ex
omnibus iniquitatibus ejus.

*Ant. Si iniquitates observaveris Domine, Domine quis sustine-
bit ?*

The bishop's mitre is removed and received by the mitre-bearer.

Bishop : Kyrie eleison.

Choir : Christe eleison.

Bishop : Kyrie eleison. Pater Noster (secretly).

There is no kissing of the bishop's hand or of the sprinkler or of the spoon, as this is a requiem service.

The parish priest hands the sprinkler to the bishop who asperses the black cloth spread on the floor before him, in the middle, at his right hand and at his left hand and then hands back the sprinkler to the parish priest.

The parish priest then signs to the thurifer, who advances, kneels, opens the thurible and holds it high up until it is near the bishop's hand. The parish priest hands the spoon to the bishop, who puts in incense and blesses it. The parish priest having returned the spoon, hands the thurible to the bishop, who thrice incenses as he did at the sprinkling, and hands it back to the parish priest.

Bishop : **V. Et ne nos inducas in temptationem.**

Choir : **R. Sed libera nos a malo.**

V. In memoria aeterna erunt justi,

R. Et auditione mala non timebunt.

V. A porta inferi,

R. Erue, Domine, animas eorum.

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus

Deus, qui inter Apostolicos sacerdotes famulos tuos Pontificali se Sacerdotali fecisti dignitate vigere, praesta quaesumus, ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum. Amen.

Where no cemetery is attached to the church (to quote the *Responsio Emi. Barnabo 1866 ad dubium de Absolutione Defunctorum in Visitatione*) "for greater simplicity the following rite may be observed: To the Absolution given by the bishop at the altar may be added the two following prayers which are in the Absolution prescribed to be given

in the cemetery; so that under one Absolution may be comprehended the Absolution at the altar and the one in the cemetery, prescribed in the Pontifical. In this case the following two prayers may be added omitting the words *hic et* where there have been no interments in the church, and inserting the words *seu sacerdotali* in the first prayer.” The three prayers are said or sung sub unica conclusione.

Deus veniae largitor, et humanis salutis amator, quaesumus clementiam tuam, ut nostrae congregationis fratres, propinquos et benefactores, qui ex hoc saeculo transierunt, beata Maria semper Virgine intercedente cum omnibus Sanctis suis, ad perpetuae beatitudinis consortium pervenire concedas.

Deus, cuius miseratione animae fidelium requiescant famulis et famulabus tuis omnibus (hic et) ubique in Christo quiescentibus, da propitius veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine laetentur. Per Christum Dominum nostrum.

Amen.

V. Requiem aeternam dona eis Domine,

R. Et lux perpetua luceat eis.

Chanters. Requiescant in pace.

R. Amen.

THE ABSOLUTION IN THE CEMETERY

Where there is a cemetery the following rite is to be used in addition to the Absolution given at the altar.

And where there is no cemetery, if time permit, and the bishop think that devotion to the Holy Souls will be better promoted among the people, by using this longer rite, rather than the shorter one already referred to, a catafalque or a black cloth is to be placed on the floor outside the sanctuary and the ceremony is to be performed over it.”

—(*Salford, Synodus X.*)

If there be a cemetery around the church or near it, a procession is formed from the sanctuary. After the prayer, *Deus qui inter* (see above), the bishop receives his mitre and

the procession goes by the main door to the cemetery. The candles on several graves are lighted.

Procession :—

Thurifer and holy water carrier.
 Processional cross and two acolytes.
 Chanters.
 Choir.
 Parish priest.
 Bishop with chaplains.
 Book-bearer and two candle-bearers.

If there be no cemetery the procession goes to the black cloth or catafalque.

While going in procession the choir and chanters sing or say :—

*Resp. Qui Lazarum resuscitasti a monumento foetidum Tu eis,
 Domine dona requiem et locum indulgentiae.*

*V. Qui venturus es judicare vivos et mortuos et saeculum per
 ignem. Tu eis, Domine, dona requiem et locum indulgentiae.*

The parish priest or chaplains and bishop recite in a low tone the antiphon and psalm :—

Ant. Si iniquitates :

Psalm : De Profundis clamavi (See above, p. 33).

*Ant. Si iniquitates observaveris, Domine, Domine quis susti-
 nebit :*

The thurifer and holy water carrier stand so as to be near the bishop's right hand at the catafalque or in the cemetery and facing the cross bearer. The cross bearer and acolytes turn at an arranged place and face the bishop. The figure of the cross is to face towards the altar when they stand. They must be careful to make room for the bishop, chaplains, choir.

The chanters sing as at a funeral, in a loud tone of voice—and the choir helps—*Libera me, Domine.* (See Appendix).

The thurifer advances near the end of the *Libera* and kneels in front of the bishop. He holds up the thurible

for the bishop to put in incense. The parish priest or chaplain opens the boat and presents the spoon and says *Benedicite, Pater.* (See p. 24.)

The chanters sing *Kyrie eleison.* Choir, *Christe eleison.* Chanters, *Kyrie eleison.*

The bishop's mitre is taken off (and received by the mitre-bearer). He intones the *Pater Noster* (said secretly). While saying this prayer he sprinkles the graves, incenses them with three double swings.

The book-bearer steps forward, opens his book and holds it for the bishop to read from.

Bishop : V. **Et ne nos inducas in temptationem,**

Choir : R. **Sed libera nos a malo.**

V. **In memoria aeterna erunt justi,**

R. **Ab auditione mala non timebunt.**

V. **A porta inferi,**

R. **Erue, Domine, animas eorum.**

V. **Requiem aeternam dona eis, Domine,**

R. **Et lux perpetua luceat eis.**

V. **Domine exaudi orationem meam,**

R. **Et clamor meus ad te veniat.**

V. **Dominus vobiscum,**

R. **Et cum spiritu tuo.**

Oremus (Three prayers as above, pp. 24, 25).

V. **Requiem aeternam dona eis, Domine,**

R. **Et lux perpetua luceat eis.**

Chanters. **Requiescant in pace,**

Choir. **Amen.**

The bishop makes the sign of the cross over each of the four parts of the cemetery, or once, if he stand by the catafalque or black cloth. The mitre is put on and the procession returns in the same order as it came out, to the sanctuary. The thurifer and holy water carrier genuflect before the altar, go to the epistle corner and kneel. The cross-bearer goes to the gospel side and puts his cross against the wall, and kneels opposite the thurifer. The

acolytes put their candles on the credence and kneel. The chanters and choir during the procession recite psalm 50, *Misericordia*.

Psalmus 50

Miserere mei Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea : * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco : * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci : * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in iniquitatibus conceptus sum : * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti : * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor : * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam : * et exsultabunt ossa humiliata.

Averte faciem tuam a peccatis meis : * et omnes iniquitates meas dele.

Cor mundum crea in me

Deus : * et spiritum rectum in nova in visceribus meis.

Ne projicias me a facie tua : * et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui : * et spiritu principali confirma me.

Docebo iniquos vias tuas : * et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meae : * et exsultabit lingua mea justitiam tuam.

Domine, labia mea aperies : * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique : * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus : * cor contritum, et humiliatum Deus non despicies.

Benigne fac Domine in bona voluntate tua Sion : * ut aedificantur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta : * tunc imponent super altare tuum vitulos.

Requiem aeternam.

The chanters, choir, mitre-bearer genuflect at the altar two by two and kneel *in plano* facing the altar, leaving

room for the bishop and his chaplains to kneel a little in front of them.

The parish priest does not kneel but takes the bugia and holds it near the bishop, at his right hand.

The mitre-bearer advances to the bishop's left hand, or, rather, to the left hand of the chaplain who hands him the mitre.

The book-bearer, when the bishop genuflects, steps into position and holds his open book.

The bishop and chaplains genuflect and stand *in plano*. The chaplain to the bishop's left hand removes the mitre and hands it to the mitre-bearer.

Bishop : **V.** *Kyrie eleison,*

Choir : **R.** *Christe eleison,*

V. *Kyrie eleison, Pater Noster, (secretly),*

V. *Et ne nos inducas in tentationem,*

R. *Sed libera nos a malo.*

V. *A porta inferi,*

R. *Erue, Domine, animas eorum.*

V. *Domine, exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

V. *Dominus vobiscum,*

R. *Et cum spiritu tuo.*

Oremus

Absolve, quæsumus, Domine, animas famulorum famularumque tuarum ab omne vinculo delictorum : ut in resurrectionis gloria inter Sanctos et electos tuos resuscitati respirent. Per Christum Dominum nostrum. Amen.

THE SACRAMENT OF CONFIRMATION

The sacrament of confirmation is administered by a bishop in this country, usually in the time of canonical visitation.

The candidates should be (1) baptized, (2) in the state of grace, (3) sufficiently instructed (*Codex Juris*, 786). It is not usually conferred until a child is about seven years old (*Codex*, 788). A godfather is required for males and a

godmother for females. Two godparents—a man and a woman—are allowed (*Codex*, 790). The same persons may be godparents for several candidates. The godparents should be (1) baptized, have the use of reason and have the intention of acting as a godparent at the sacrament. (2) Heretics and schismatics should not be allowed to act as godparents. (3) The father, mother or spouse of the person to be confirmed should not be allowed to act as a confirmation sponsor. (4) The godparent is selected by the parish priest or by the parents. (5) The godparent should touch the person to be confirmed. From confirmation springs spiritual relationship between the godparent and the person confirmed. This brings with it the lasting obligation of the godparent to watch over the spiritual life of the confirmed person and to take care of his or her religious education.

The names of the minister, of the confirmed, and of the godparents should be entered in a special book—a register—and also in the parish baptismal register.—(*Codex*, 798, 470.)

Before confirmation, candidates should be well informed in Christian doctrine, and in the nature and dignity of this great sacrament. They should know the principal doctrines of our holy faith, at least, the fundamental articles. Besides they should know how to say the Lord's Prayer, the Apostles' Creed and the Acts of Faith, Hope and Charity.

The candidate should have a card on which his or her name is written in Latin in the nominative case. Latin is the official language of the Church, and no matter how people cling to English or love Irish, the Christian name of the candidate is to be in Latin on the card. Another name may be added to the baptismal name, but this is not of necessity. The added name should be a Saint's name, that "it may serve to stimulate to the imitation of his (the Saint's) virtues and the attainment of his holiness, and to hope and pray that he, who should be the model of his imitation, may also, by his advocacy, become the guardian of his safety of soul and body."—(*Catechism of the Council of Trent*, O'Donovan's translation, p. 174.)

A confirmation card should be given to each candidate.

Cards having the form here given are sold by the publishers of this book in packets of one hundred. They are convenient :

CONFIRMETUR

Nomen.....

Cognomen.....

die.....men.....ann.....

On the back of the card which may be filled in before confirmation day to make enrolment in registers easy and accurate, stand the words.

Filius (filia) nomina parentum

locus habit.

natus (nata) die. men. ann.

Before the ceremony of confirmation, the bishop's vestments are laid on the altar, in the centre. On the altar is laid a white cope, then on it a white stole, cincture, alb, and an amice spread out.

If the bishop has used the precious mitre for other services of the visitation, it is placed on the gospel side of the altar table; and the golden mitre is placed on the epistle side. If he use the golden one only it is put on the gospel side. The precious mitre is known from the golden one by its extra richness, generally it has jewels fixed in it.

The scarves for the mitre-bearer and book-bearer may lie folded on the ends of the altar table. The crozier rests

against the epistle corner of the altar and six candles are lighted on the altar. The hand candle (bugia) is lighted.

A seat or chair covered with a covering of white silk or serge (not linen) is ready to be put in place on the predella or *in plano* if the bishop wishes to sit when speaking or administering the sacrament.

When the bishop vests at the altar he is helped by two chaplains. The chaplain at the bishop's right hand is the first chaplain, and the one at his left is the second chaplain.

The rubric in the Pontifical orders a washing of the bishop's hands after the discourse to the candidates, but some authorities set this hand-washing ceremony immediately before vesting.

Before the bishop vests he washes his hands. He stands *in plano*. Two servers bring ewer, basin and towel to him. They kneel. The bishop turns to the epistle side, takes off his ring and gives it to the second chaplain. The servers hold the basin, pour on the water and the first chaplain presents the towel. The servers arise, genuflect to the bishop, to the altar, and bring back ewer, basin and towel to the credence.

The bishop and chaplains genuflect and ascend the steps. When a bishop before any ceremony vests at the foot of the altar, the second chaplain carries the vestments from the altar and hands them to the first chaplain, who assists the bishop to put them on. Before presenting the amice, maniple, pectoral cross and stole to be kissed by the bishop, the chaplain kisses them himself; not on, but beside, the spot where the bishop should kiss them.—(Wapelhorst, n. 774.)

The pectoral cross is removed.

The amice, alb, cincture are presented and arranged.

The pectoral cross is put on.

The white stole and cope are put on and arranged.

The mitre is put on.

The bishop sits on the chair. The first chaplain hands him the crozier which he holds in his left hand while addressing the candidates. When he finishes his address he rises. The mitre is taken off by the second chaplain, who hands it

to [the mitre-bearer. The bishop stands facing the candidates having his hands joined.

The book-bearer, at the end of the bishop's discourse, goes to the centre of the altar, genuflects, steps into position and opens his book at the confirmation prayers. He holds his book steady and high enough for the bishop to read from it. The candle-bearer stands at the bishop's left hand.

The candidates kneel. The choir of clergy reply to the versicle and prayers.

Bishop. Spiritus Sanctus superveniet in vos et virtus Altissimi custodiat vos a peccatis.

Choir. Amen.

Making the sign of the cross on himself at the *Adjutorium nostrum* the bishop joins his hands and says or sings :—

V. *Adjutorium nostrum in nomine Domini,*
 R. *Qui fecit coelum et terram.*
 V. *Domine exaudi orationem meam,*
 R. *Et clamor meus ad te veniat.*
 V. *Dominus vobiscum,*
 R. *Et cum spiritu tuo.*

The chaplains hold the cope and the bishop extends his hands and says or sings :—

Oremus

Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto ; qui dedisti eis remissionem omnium peccatorum, emitte in eos septiformem Spiritum tuum Sanctum Paraclitum de coelis.

R. Amen.
 V. *Spiritu sapientiae et intellectus,*
 R. Amen.
 V. *Spiritu consilii et fortitudinis,*
 R. Amen.
 V. *Spiritu scientiae et pietatis,*
 R. Amen.
 V. *Adimple eos spiritu timoris tui, et consigna eos signo crucis Christi, in vitam propitiatus aeternam. Per eundem Do-*

minum nostrum Jesum Christum Filium tuum : Qui tecum vivit et regnat in unitate ejusdem Spiritus Sancti Deus, per omnia saecula saeculorum.

R. Amen.

The bishop sits wearing the mitre and holding the crozier in his hand.

The master of ceremonies brings the holy chrism from the credence and hands it to the first chaplain, who opens the vase and holds it near the bishop's right hand. To the second chaplain the master of ceremonies gives a vessel containing several pieces of cotton wool to be used for wiping the candidates' foreheads after unction and for receiving the pieces when they have been used.

The candidates kneel and hold up their cards as arranged. The first chaplain holds the chrism ; a cleric at hand in a convenient place takes the card from each and calls out the names in the nominative case. The second chaplain absterges.

The sponsor stands behind each candidate touching him or her on the right shoulder with the right hand—(*Martinucci*, Lib. VII, cap. 1, n. 3). Confirmation, if there be large numbers, may be administered at the altar rails, the bishop going from the epistle to the gospel side, and beginning again at the epistle side.

When the candidate's name is called by the chaplain, the bishop having dipped his thumb in the holy chrism makes with it the sign of the cross on the candidate's forehead. Then, whilst holding his fingers straight on the head of the person he says : “ N—— (the christian name or names) signo te signo crucis and then making the sign of the cross three times over the candidate he adds : Et confirmo te Chrismate salutis. In nomine Patris et Filii et Spiritus Sancti.

Chaplains answer Amen.

The bishop then gently strikes the candidate on the left cheek, saying Pax tecum.

There is no response to these words.

When all the candidates have been confirmed, the bishop,

if he has given confirmation at the altar rails, gives his crozier to the crozier bearer, goes to the chair on the predella and sits.

Two servers come from the credence with ewer, basin, towel and plate with slices of bread and lemon. They genuflect, ascend and kneel. The bishop applies the bread and lemon and then has water poured on and washes his hands. The servers bring all back to the credence.

The choir, while the bishop washes his hands, sings, or if there be no choir, the clergy read :—

Ant. Confirma hoc, Deus, quod operatus es in nobis a templo sancto tuo quod est in Jerusalem.

V. Gloria Patri, et Filio et Spiritui Sancto,

R. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

Ant. Confirma hoc Deus, quod operatus es in nobis a templo sancto tuo quod est in Jerusalem. (See Appendix).

When the antiphon is finished those who have been confirmed a few minutes ago kneel, join their hands and look towards the altar.

The bishop removes his mitre, rises and turns to the altar. He joins his hands and says or sings *tono feriali* :—

Bishop : V. Ostende nobis, Domine, misericordiam tuam,

Choir : R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. Dominus vobiscum,

R. Et cum spiritu tuo.

Oremus

Deus, qui Apostolis tuis sanctum dedisti Spiritum, et per eos, eorumque successores, ceteris fidelibus tradendum esse voluisti : respice propitius ad humilitatis nostrae famulatum, et praesta ; ut eorum corda, quorum frontes sacro Chrismatis delinivimus, et signo sanctae Crucis signavimus, idem Spiritus Sanctus in eis superveniens templum gloriae suae dignantur inhabitando per-

ficiat : Qui cum patre et eodem Spiritu Sancto vivis et regnas Deus, in saecula saeculorum. Amen.

Bishop. Ecce sic benedicetur omnis homo qui timet Dominum.

He then turns and faces those confirmed and blesses them.

Bishop. Benedicat vos Dominus ex Sion ut videatis bona Jerusalem omnibus diebus vitae vestrae et habeatis vitam aeternam.

R. Amen.

The bishop sits on the chair, puts on the mitre and takes the crozier in his left hand. He warns the sponsors of their duty to the newly-confirmed, and recites aloud with the sponsors and confirmed, the *Apóstoles' Creed*, the *Lord's Prayer* and the *Hail Mary*.

He then silently blesses all present. He takes off the mitre, cope, stole, cincture, alb and amice, resumes his mozzetta and biretta, descends to the foot of the altar and goes to the sacristy or priests' house preceded by the clergy in processional order.

It is the duty of the chaplains to see that the cotton wool used is burned at once and the ashes thrown, with the water, bread and lemon into the sacrarium. They should see that all the bishop's goods—pax, mitre, bugia, Chrism, pontificals, *Pontificale Romanum*, etc., are got ready for the bishop to take with him.

VISITATION OF THE BLESSED SACRAMENT

The bishop after confirmation or after the prayers for the dead makes a visitation of the tabernacle, and of the Blessed Sacrament. He wears amice, stole, cope, golden mitre and crozier. If this visitation be made after confirmation the bishop is already properly vested. He kneels on a cushion on the lowest step. The parish priest puts on a white stole, takes a white burse from the credence, genuflects, goes up, spreads the corporal, opens the tabernacle, genuflects, takes out the vessels containing the Blessed Sacrament and puts them on the corporal.

The choir sings *Tantum ergo*.

The thurifer kneels before the bishop when he stands to put incense in the thurible. The chaplain presents the spoon with the usual reverences, and then holds the cope. The bishop incenses the Host with three double swings.

He goes up to the altar, genuflects, opens the ciborium or pyx and genuflects, looks at the particles and at the interior of the tabernacle. He leaves the vessels covered on the corporal and descends to the foot of the altar, puts on the humeral veil and at the word *Genitori*, he goes up to the altar and takes the ciborium or pyx in his hands. At the words, *sit et benedictio* (the choir pauses for a moment till the bishop gives benediction), the bishop turns and imparts benediction with a triple sign of the cross. Having left the vessel on the corporal, he genuflects on the predella, the humeral veil is taken off and he descends and kneels on the lowest step.

“ In visitation, the versicle, response and prayer are not said as in the ordinary rite of Benediction with the Pyx ; but, if he think proper, the bishop may conclude with the *Divine Praises.*”—(*Salford, Synodus X.*)

The parish priest replaces the Blessed Sacrament in the Tabernacle.

The bishop removes his cope, etc., and in mozzetta goes to visit—

The Baptismal Font,
The Holy Oils,
The Sacred Relics,
The Sacristy and its furniture,
The Presbytery,
Schools, “ Loca Pia.”

When the visitation, is finished the bishop, before his departure, enters the church in his ordinary dress and standing before the altar, on the epistle side, will recite with the clergy :—

“ **Si iniquitates . . .**
“ **De profundis . . .** (see page 33 above).
Pater Noster (secretly).

Bishop : **V.** Et ne nos inducas in temptationem,

Clergy : **R.** Sed libera nos a malo.

V. A porta inferi,

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine exaudi orationem meam,

R. Et clamor meus ad te veniat.

V. Dominus vobiscum,

R. Et cum spiritu tuo.

Oremus

Deus, cuius miseratione animae fidelium requiescant, famulis et famulabus tuis omnibus (hic et¹) ubique in Christo quiescentibus da propitius veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine laetentur. Per Christum Dominum nostrum.

R. Amen.

DIRECTIONS FOR THE ASSISTANTS AT A BISHOP'S PRIVATE MASS

(From *Ceremonies of some Ecclesiastical Functions* by Rev. D. O'Loan.)

Preparation.—On the plane of the Sanctuary, in front of the altar, is placed a prie-dieu, on or beside which is placed the book called the *Canon* and the *bugia*. On the credence is placed the chalice prepared in the usual way ; the cruets with wine and water ; a basin, ewer and towel, the latter on a silver salver or plate. The charts are not put on the altar, but the missal with its stand occupies the usual position at the epistle corner. Four candles are lighted, but on the less solemn feasts two suffice. On the middle of the altar are laid the vestments for Mass, of the colour required by the Mass which the bishop intends to celebrate. The maniple may be with the other vestments or on the steps of the altar on the gospel side. If the bishop wishes

¹ These words are omitted if there have been no interments in the church.—(*Salford, Synodus X.*)

to say a Requiem Mass the maniple should be in its proper place among the other vestments. The only episcopal ornaments worn by a bishop celebrating a private Mass are the ring and the pectoral cross.

The Vesting.—A bishop may celebrate Mass like a simple priest with the assistance of a single Mass-server ; but it is becoming that in addition to the ordinary servers he should be assisted by one or two chaplains—(*Wapelhorst* n. 76 and authors generally), or at least they should be in Holy Orders and they should be vested in soutane and surplice. The use of the stole is forbidden to the assistants of a bishop's private Mass, unless one of them has to take the ciborium from the tabernacle or to replace it in the tabernacle. While doing this, and only then, is he permitted to wear the stole ; for then only does the nature of his functions require that he should wear it.

It is the duty of the chaplains to see that the preparations are all made, and everything in readiness before the arrival of the bishop. When he is approaching the church they go to the entrance to meet him, unless he is accompanied to the church by the parish priest. As he enters they salute him, and one of them hands him the Aspersory with the usual oscula (kisses it and the bishop's hand) ; then, placing themselves at his right and left, they accompany him to the prie-dieu. The one on the right opens the Canon at the preparation for Mass, and places it or holds it before the bishop ; the other holds the bugia. The servers kneel at the credence.

When the bishop has finished his preparation the chaplains carry the Canon and the bugia to the credence, and return immediately to their places beside the bishop. One of them takes the mozzetta or manteletta which he lays on the prie-dieu, or in some convenient place ; the other removes the pectoral cross and having presented it reverently to the bishop to be kissed, he lays it reverently on the altar beside the vestments. The first or more worthy of the chaplains takes the towel from the credence and approaches the bishop in company with the two servers carrying basin and ewer. The second chaplain removes the ring from the

bishop's finger or receives it from him. The two servers kneel in front of the bishop and, while one of them pours water on his hands, the other holds the basin to receive it. The first chaplain presents the towel, and receives it again after the bishop has wiped his hands. If he is not a priest he presents and receives the towel on bended knee.

The chaplains next proceed to vest the bishop. The second carries the vestments from the altar and hands them to the first, who puts them on or assists the bishop to put them on. Before presenting the amice, maniple, pectoral cross and stole to be kissed by the bishop, the chaplain kisses them himself, not on, but beside the place where the bishop should kiss them. The maniple is not put on until the *Indulgentiam*, unless for a Requiem Mass, when it is put on at the usual time. The pectoral cross is put on before the stole.

While the first chaplain is arranging the chasuble on the bishop the second takes the Canon from the credence, and places it against the gradus, in the centre of the altar, open at the prayer *Oremus te Domine*.—(A bishop never wears a biretta with vestments.—*Martinucci* 2, I, p. 42.)

SECTION II.—FROM THE BEGINNING OF MASS TO THE CONSECRATION

The first chaplain kneels at the bishop's right during the prayers which are said at the foot of the altar.¹ When the bishop says *Oremus*, he rises and, slightly raising with his left hand the front of the bishop's vestments, accompanies him up to the altar, keeping a pace or half-pace, in his rear. He goes up to the Missal, receives the bugia from one of the servers, and when the bishop approaches, he points out to him the *Introit* and turns the leaves if necessary. Still holding the bugia in his left hand he follows the bishop to the centre of the altar, and remains at his right during the *Kyrie* and *Gloria*. He

¹ If the chaplains be canons they do not kneel at the preparatory prayers but bow when the bishop bows and at the blessing.

responds to the *Kyrie* but does not recite the *Gloria* with the bishop. At the end of the *Gloria*, he returns to the Missal and points out the prayers, the *Epistle*, etc. These having been recited he carries the bugia to the Gospel side where he stands at the bishop's left. When the *Gospel* has been read he lays the bugia on the altar, raises the Missal and points out to the bishop the beginning of the *Gospel*. He then moves the Missal to the centre of the altar, takes up the bugia and stands at the bishop's left during the *Creed*, and afterwards points out the *Offertory*. At the washing of the fingers he lays down the bugia and goes to the epistle corner and presents the towel. After the washing of the fingers he returns to the Missal, takes up the bugia, and points out the *Secrets*. He answers the responses which go before the *Preface*; inclines moderately at the *Sanctus*, and at the *Memento*, laying down the bugia, he steps back a little on the predella. The *Memento* over, he returns to his place, takes up the bugia again and turns the leaves for the bishop.

The second chaplain, holding the maniple in his hands, kneels at the bishop's left from the beginning of Mass to the *Indulgentiam*. He then rises, kisses the maniple near the cross, puts it on the bishop's left arm, and kisses his hand. He kneels during the versicles that follow the *Indulgentiam*, rises at the *Oremus* and somewhat behind the bishop he accompanies him up the altar steps. During the *Introit* he stands at the left of the bishop with his hands joined. In the same way he stands during the *Kyrie*, *Gloria*, prayers, *Epistle*, etc. He removes the book for the *Gospel* and having given the responses at the beginning of the *Gospel* and saluted the bishop, he goes to his place which is now at the bishop's right.

If the *Creed* is not said he goes during the *Gospel* to bring the chalice to the altar; but if the *Creed* is said he does not leave the altar until after the *Et homo factus est*. Having brought the chalice to the altar he places it at the epistle side, spreads the corporal, removes the veil, which he leaves folded on the altar, places the pall against the gradus and presents the paten to the bishop, first kissing the edge of

the paten and then the bishop's hand. He then wipes the chalice, takes the wine, which a server will have brought to the altar and pours some wine into the chalice. Then taking the water cruet he holds it towards the bishop, saying: *Benedicite, Pater Reverendissime* (if the bishop be a cardinal, *Benedicite, eminentissime et reverendissime*), and puts a little water in the chalice. Having wiped away any drops that may be adhering to the interior of the chalice, he presents it to the bishop with the usual kisses (of the chalice and bishop's hand). He neither recites the words with the bishop during the offering of the chalice nor supports the chalice or the arm of the bishop. When the chalice is placed on the corporal he covers it with the pall and places the purificator over the paten.

At the *Veni Sanctificator*, he removes the Canon to the epistle side for the *Lavabo*, receives the ewer and basin from a server, pours water on the bishop's fingers and kneels to receive his blessing. He moves the Canon back again to the centre, and may hold it while the bishop is reading the prayer, *Suscipe Sancta Trinitas*. When the bishop has said the *Secrets* the chaplain removes the Missal from the stand, puts the Canon in its place, and, having returned to the right of the bishop, he recites the responses before the *Preface*. He inclines moderately at the *Sanctus*; at the *Memento*, he steps back a pace on the predella, but returns to his place as soon as the *Memento* is finished.

The servers kneel at the right and left of the chaplains at the beginning of Mass and say the responses with them in a subdued tone. If the chaplains permit them, they may transfer the Missal and bugia before the *Gospel*. During the *Gospel* they stand in their places at the foot of the altar. At the *Offertory* one of them brings the cruets to and from the altar. The other assists him to bring the ewer, basin and towel for the washing of the fingers. The bell is not rung at the *Sanctus*, but immediately after the *Sanctus* the servers go to the sacristy or credence for two torches which they bring, lighting, to the altar. They kneel with their torches on the gospel and epistle sides and remain so until after the *Consecration*.

SECTION III.—FROM THE CONSECRATION TO THE END OF MASS

The first chaplain at the *Qui Pridie* lays the bugia on the altar, genuflects, and, retiring a little, kneels on the edge of the predella. At both elevations he inclines profoundly, at the same time raising the border of the chasuble. After the elevation of the chalice he rises, genuflects on the predella with the bishop, resumes his place at the book and takes the bugia. During the *Memento*, the bugia is laid on the altar, and the chaplain retires slightly but still remains on the predella. He genuflects along with the bishop, and being moderately inclined he strikes his breast at the *Domine, non sum dignus* and remains profoundly inclined during the Communion under both kinds.¹

While the bishop is making the ablutions, the first chaplain places the *Canon* against the gradus in the middle of the altar and puts the Missal back on the stand. He may transfer the Missal and bugia if there be no servers. At the washing of the hands he assists as at the *Lavabo*, drawing off the bishop's ring and presenting the towel. At the blessing before the *Gospel* he genuflects on the edge of the predella and holds the bugia at the bishop's right. He descends the altar with the bishop and responds to the prayers. These finished, he genuflects *in plano* at the bishop's right, unvests him, puts on the mozzetta or mantelletta and the pectoral cross and kneels at his left, holding the bugia while he makes his thanksgiving. He afterwards accompanies him to the door of the church or to the sacristy.

The second chaplain kneels on the edge of the predella at the *Consecration*, having first uncovered the ciborium if there is one to be consecrated. At the elevation of the Host

¹ If Holy Communion is to be given by the bishop, the first chaplain, after the consumption of the Precious Blood, kneels on the predella at the gospel side and says the *Confiteor*. The second takes the ciborium from the tabernacle and uncovers it with the necessary genuflections, and then kneels on the edge of the predella while the bishop says *Misereatur, Indulgentiam, Ecce*. Both chaplains rise and genuflect with the bishop. The first takes the paten and holds it under the chin of each communicant; the second stands at the bishop's left

he inclines profoundly, holds up the chasuble and rings the bell if there be no one else to do so. The bell is rung six times. When the bishop genuflects after the elevation of the Host, the second chaplain rises, uncovers the chalice, and again resumes the kneeling position. After the elevation of the chalice he rises to cover it, and genuflects with the bishop.

He continues now to stand at the bishop's right, uncovering and covering the chalice when necessary, and genuflecting each time the bishop genuflects. At the *Memento* he retires a little on the predella, but resumes his place when the *Memento* has been made. At the end of the *Pater Noster* he wipes the paten with the purifier and hands it to the bishop with the usual *oscula*. At the *Domine non sum dignus* he inclines moderately and strikes his breast at each repetition and during the consumption of the Host and chalice he remains profoundly inclined. At the proper time he ministers the ablutions, and immediately afterward, the water for washing the hands. Having returned the ewer and basin to the credence or to one of the servers, he goes to the gospel side, genuflecting when passing the middle of the altar, taking the chalice, wipes it, covers it, folds the corporal, puts it in the burse, places the burse on the chalice and carries all to the credence and returns to the bishop's left.

If the last Gospel be the beginning of the Gospel of St. John, the second chaplain removes the *Canon* as soon as the bishop has said the prayer, *Placeat*. If it be another Gospel the Missal is transferred. In both cases he kneels on the predella or on one of the steps for the blessing. During the reading of the Gospel he remains at the bishop's left ; he holds the *Canon* when it is used so that the bishop may read conveniently from it and does *not* genuflect at the *Verbum Caro factum est*. After the Gospel he accompanies the bishop to the foot of the altar, says the responses to the prayers, unvests the bishop and assists with the *Canon* during the thanksgiving, as during the preparation. The thanksgiving finished, he escorts the bishop to the door of the church or to the sacristy.

The servers after the Consecration carry their torches to the sacristy, extinguish them, and return to their places at the foot of the altar. They repeat the responses in a low tone, carry the cruets, etc., to the altar and having received them back again from the chaplains replace them on the credence. If permitted they may transfer the *Missal* or *Canon* for the last Gospel.—(*O'Loan*, pp. 320-328.)

APPENDIX

Sacerdos et Pontifex

Ant.

1.

S

Acérdos et Pónti-fex * et virtútum ó-pi-fex,
 r r d r fs r rfrd f s l s 1 sf f

pástor bóne in pó-pu-lo. sic placu-fsti Dómino.

1 s 1 s f fm fs sfmr r d r f fsf r dr r

T.P. Alle-lú-ia.

m fm r r

Qui Lazarum

Resp.

4.

Q

UI Lá-zarum * re-susci-tá-sti a monumén-
 r fmrmfm msfrm r fr mf s l slta 1 rl 1 1 s 1 sl

to foéti-dum : * Tu é-is, Dó-mi-ne, dóna ré-
 mflsfsls m msf fm 1 s f s l s l fmf fm s f f

qui-em et ló-cum indul-génti-ae. V. Qui ventúrus
 r fsfmf mf d m f mr f fs l t a s i s m m s f fm 1 1 1 sl

es judi-cá-re vi-vös et mórtu- os, et saécu-
 lum per i- gnem. * Tu é- is.

Libera me

Resp. 1.

Libe-ra me, Dó- mine, * de mórté aetér- na, in
 dí- e illa tremén- da : * Quando caé- li mo- véndi
 sunt et térra † Dum vé- ne-ris judi-cá- re
 saé- cu- lum per i- gnem. **V.** Trémens fáctus sum égo,
 et tí- me- o, dum discússi- o véne- rit, atque ventú- ra

The musical notation consists of several staves of neumes on four-line staffs. The first staff begins with a large 'L'. The lyrics are in Latin, with some words in French. The notation includes various musical markings like slurs, dots, and fermatas. The lyrics are: 'Libera me, Dómine, de morte aeterna, in dilecta illa tremenda: quando caeli movereundi sunt et terra. Dum veneris iudicare saeculum per ignem. V. Tremens factus sum ego, et timeo, dum discussio venerit, atque ventura'.

í-ra. * Quando caé-li mo- véndi sunt et térra. **V.** Dí- es
 dr r dr r mfs s fm ms lta s f m f r r m r d r m f m r f m
 illa, dí- es írac, ca-lamí-tá-tis et mi-sé-ri-ae, dí- es má-
 f r m r d r m r r m f s s l s f r f s f f m f s
 gna et amá-ra val-de. † Dum vé- ne-ris judi-cá-
 f f m r d r f m r d r 1 1 s l f s l t a s f m r m r r 1 1 s 1 d' ts
 re saé- cu-lum per í- gnem. **V.** Réqui- em aetérnam
 s l s f m r m f s m f m d r r d f m f s s d r m f m r f m f r m r
 dóna é- is Dómi- ne : et lux perpé- tu- a lú- ce- at é- is.
 r m f s s f r d d f l 1 s f s f m r r d m f m r r

Repetitur Libera me usque ad V. Tremens.

Finitur responsorio cantor cum I° Coro dicit.

Et secundus Chorus respondet :

Ký-ri- e e-lé- i-son.

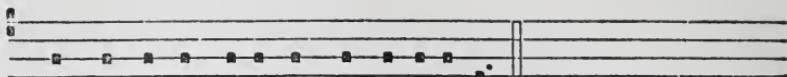
Chríste e-lé- i-son.
f f f s l s s f

Deinde omnes simul dicunt :

Mox Sacerdos dicit alta voce :

Ký-ri- e e- lé- i-son.
1 s f 1 d' s 1 s f m

Pá-ter nóster.



V. Et ne nos inducas in tenta-ti-ónem.

f f f f f f f f t f f r

R. Sed libera nos a málo.

V. A pórt a íferi. R. Erue Dómine ánimam éjus.

V. Requiéscat in páce. R. Amen.

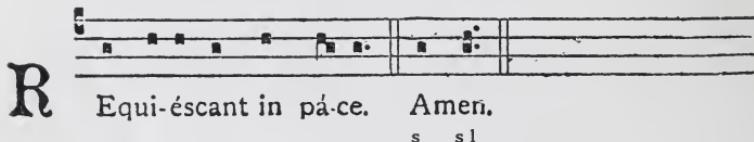
V. Dómine exáudi oratióñem méam. R. Et clámor méus
ad te véniat.

V. Dóminus vobíscum. R. Et cum spíritu túo.

Oremus

V. Requiem aeterñam dona eis Domine.

R. Et lux perpetua luceat eis.



Confirma Hoc

Ant.

8. c

C

Onfírma hoc Dé- us * quod operá-tus es in nó-
d' d' d' d' d' r' d' d' t d' d' d' d' 1 d' t1

bis, a témplo sáncto tú- o, quod est in Jerú-sa-lem.

s s s1 f 1 d' t s 1 d' t d' 1 s s

V Gló-ri- a Pátri, et Fí-li- o, et Spi-ri-tu-i Sáncto.

s 1 d' d' d' d' r' d' d' a' d' d' 1 d' r' d'

R. Sic-ut é-rat in princí-pi- o, et nunc, et semper, et in

s 1 d' d' d' d' d' d' d' d' r' d' d' d'



saécu-la saécu-lórum. Amen. *Repetitur Ant.* Confirma hoc.
 d' d' d' d' d' 1 d' r' d'

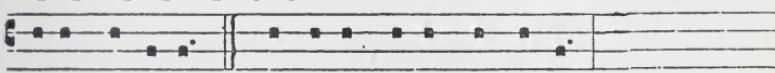
Ad Benedictionem Pontificalem

S

IT nómen Dómi-ni benedíctum. R \ddagger . Ex hoc nunc
 d' d' d'



et usque in saécu-lum. V Adju-tó-ri-um nóstrum in nó-
 d' d' d' d' d' 1 1

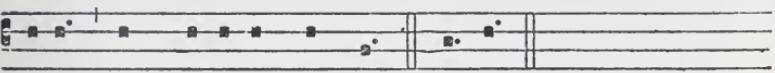


mine Dómi-ni R \ddagger Qui fé-cit caélum et térram.

d' d' d' d' d' d' 1

B

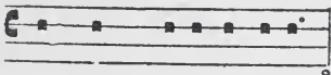
Enedí-cat vos omnípot-ens Dé-us : Pá-ter, et Fí-



li-us, et Spí-ri-tus Sánctus. R \ddagger . Amen.

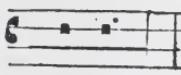
t d'

Responses before Confirmation



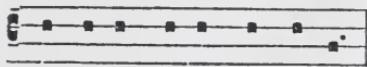
Et cum spí-ri-tu tú-o.

d d d d d d



Amen.

d d



Qui fé-cit caélum et térram.

d d d d d d 1,

Sacerdos et Pontifex¹

Confirmar Hoc


 Confirma hoc Dé - us, quod oper - á - tus
 es in nó - bis, a témplo sáncto tú - o, quod
 est in Je - rú-sa-lem. Glóri - a, Pátri, et Fi - lio,
 et spirí - tú - i, Sáncto. Si-cut érat in princí - pi - o,
 et nunc, et semper, et in saécu - la, saécu - ló - rum. Amen.

Repetitur "Confirm hoc."

¹ The Gregorian chant of pp. 57 and 60 is here given in modern notation.

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¹ "I am too old, O King, and slow to stir; so bid thou one of the younger men here to do these things."

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